A TREATISE OF Carefulneſs;

Wherein is ſet forth

The { *Symptomes of* / *Dangers by* / *Arguments againſt* / *Means to prevent* } { *overcharging Cares.* }

By the late faithfull Preacher of Gods Word,

HENRY ARCHER,
Sometimes Preacher in London.

1 Cor. 7. 32.
But I would have you without carefulneſſe.

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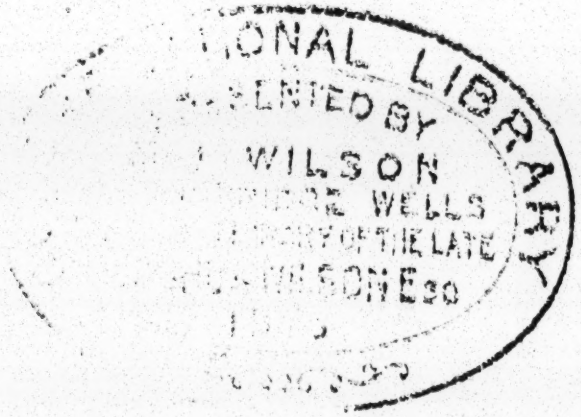
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To the Christian Reader.

ONe generation passeth, and another generation succeedeth (*saith the Wiseman.*) *In the revolution of a few years, the earth is delivered of her former burthen, and another crop of men and creatures spring up.* Neither naturall *parts*, morall *gifts*, *nor* spirituall *graces will availe against that peremptory sentence*, Dust thou art, and to dust thou shalt return. *Even the Prophets, as the Pro-*

phet ſaith, Where are they? Moſes, *though* a man of God, *a* meek *man*, *and a* Prophet, *yet he muſt* goe up into the Mount and die; *and then*, Ariſe *Ioſhuah*, (*ſaith God*) Moſes my ſervant is dead.

This ſervant *of God*, *and* Miniſter *of Chriſt*, *having ſome years ſince taſted of mortality*; *though he left a name behinde him*, as the ſmell of Lebanon, (*being in his life time faithfull and painfull in Gods harveſt*:) *yet things committed onely to memory*, *being in ſhort time forgotten*, *I thought it not unfit* (*partly for the preſervation of his memoriall*, *and partly for the benefit of the preſent and future times*) *to erect this little monument* (*as it was hewed by himſelfe*) *upon his grave*.

This

This present Treatise, among many of his fruitfull labours, as it is not unfit for any time, so it may be esteemed most exquisite in these anxious dayes, wherein the hearts of men are generally eaten up with immoderate cares about future events, both nationall and personall, whereby the lives of men become wholly uncomfortable, and they become selfe-tormentors. The worthy Authour herein hath clearly and fully discovered, the causes, symptomes, dangers, & effects, with the remedies of this needlesse, bootlesse, pernicious evill of carking cares, which as a lethall spring, drieth up the strength of the spirits.

I will not wrong the Authour so much, or detaine the Reader so long, as by a perfun-

dory

tory commendation, to ſet forth a thing of ſuch worth. I rather refer the Chriſtian Reader to the Treatiſe it ſelfe, wherein thou ſhalt finde the ſcope to disburthen thy heart of wordly cares, and to bring it into perfect tranquility; which as it is the intent of the work, ſo it is the deſire of

Thy Chriſtian friend,

T. S.

A TREATISE of CAREFVLNES.

LUKE 21.34.

Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeting and drunkenneſſe, and the cares of this life, and that day come upon you unawares.

And Cares of this life.

OUr Saviour in this Verſe, by way of exhortation, preſcribes a notable meanes by

which his Disciples might be prepared for the time of judgement, whensoever it should come; that is, by taking heed of the overcharging of their hearts either *with surfeting, or drunkennes, or the cares of this life.*

And thus it is set forth by the time wherein he exhorts them to avoid this overcharging, that is, at all times, *Lest at any time your hearts be overcharged.*

And also it is expresst by a motive, *Lest that day come upon you unawares.* If your hearts at any time be overcharged, then might the day of Judgement *come upon you unawares.* As therefore they desired that the time of judgement should not come upon them unawares, so they must bee carefull

carefull that at no time their hearts were overcharged.

The overcharging that ſhould be avoided, is of two ſorts;

Firſt, *ſurfeting and drunkenneſſe.*

Secondly, *the cares of this life.*

Firſt, they muſt be carefull that their hearts were not *overcharged with ſurfeting and drunkenneſſe*, which by a Synecdoche doth imply and import all kinde of pleaſures and contentments of this preſent world, whether lawfull or unlawfull. The point that wee might obſerve hence is this, that

The people that would not have the time of judgement come upon them unawares or un-

prepared, muſt be very carefull that at no time their hearts be overcharged with any contentment or pleaſures of this world, either lawfull or unlawfull.

But that which I meane to ſtand upon, is the ſecond thing, that people muſt take heed they be not overcharged withall, that is, *The cares of this life*. It is not enough for people to take heed that they be not overcharged with pleaſures, but alſo to take heed leſt they be overcharged with cares.

In the opening of this you may conſider what cares are in the generall. Care, it is the applying of the minde to thinke upon ſome object with regard to it, as

Care, what.

you

you have it, *Matth.* 12. 14. *Maſter thou careſt not for any man, neither regardeſt thou the perſon of any man.* Mat. 12. 14.

Or if you will, Care is an earneſt intention of minde, or of ſtudy for the obtaining of ſomewhat. When the minde is earneſtly bent and imployed upon the obtaining of ſomething, it is fitly called Care.

Now Care in Scripture is diſtinguiſhed by the object of it; as here in the Text, *The cares of this life*; it implies that there are cares of another life: So in *Mat.* 13.22. it is called the cares of this world; it ſuppoſeth that there are cares for another world. When Care is about the things that concern this preſent life, then it Diſtinction of cares Mat. 13.22.

is called care of this life, or care of this world. When the Care is about the things of the world to come, then it is called heavenly Care, or Care of the world to come.

That that is here meant in the Text, as the Text it ſelfe ſhewes, is the Care of this life. Now our Saviour dehorts them not from the Care of this life, but from being overtaken with the Cares of this life, *Take heed leſt your hearts be overcharged with the cares of this life.*

Care prohibited, what.

Care for this life ſimply is not prohibited, but the overcharging Care, that Care that overchargeth the heart. And by this we may be able to underſtand the meaning of thoſe Scriptures that ſeeme to prohibite all

kinde

kinde of Care, as in *Mat.6. Take no thought what you ſhall eat or drinke*, &c. So in *Phil.4. be carefull in nothing.* And that in 1 *Cor.7. I would have you be without carefulneſſe.* Many ſuch Scriptures there are that prohibite all kinde of Care ſeemingly. But this will helpe us to underſtand the meaning of them; for it cannot bee meant of the prohibition of all Care, for the Scripture in another place gives us command to care for the things of this world. So in 2 *Cor.* 12. 14. *The fathers ſhould lay up for the children, and not the children for the fathers.* So in *Prov.6.6.* we are bid to learne diligence and care of the Ant or Piſmire, that in Summer pro-

Matth.6.

Phil 4.

1 Cor.7.

2 Cor.12. 14.

Prov. 6.6.

vides for Winter. And we finde diligence, and care, and painfulneſſe, to be abundantly preſt, and abundantly bleſt in Scripture, therefore it cannot be meant of a prohibition ſimply of all care. But I ſay the Text helps us to reconcile theſe Scriptures: Some Scriptures ſay, *Care not for the things of this life*; others ſay, *care for them*; that is, Care not too much for the things of this life; Care not ſo as to have your hearts overcharged with the cares of this preſent life. This I note by the way in the expoſition of the words, becauſe it is a good explication and reconciliation of theſe texts, *Let not your hearts be overcharged with the cares of this life.*

Our

Not only caring for overmuch, but overmuch care for outward things forbidden.

Our Saviour ſeemes here to bid us take heed of being overcharged with the Care of the neceſſaries and conveniences of this life preſent: for in that he ſaith *the cares of this life*, hee ſeemes directly to expreſſe ſuch things as are neceſſary and very convenient for this preſent life. Hee ſaith not, Let not your hearts be overcharged with care for *ſuperfluities* and *abundance* of this preſent life; but *Let not your hearts be overcharged with the cares of this preſent life*, with the care of thoſe things that are neceſſary and very convenient for this preſent life; take heed that your hearts be not overcharged, no not with thoſe cares. It is not enough for

a Christian that he be not overcharged with care for superfluities, but that he be not overcharged with care for necessaries.

And that this is the meaning of it, it seemes to bee expreſt in *Luke* 8.14. where our Saviour speaking of Care, he mentions Care and Riches together, making them distinct things. Those which fell among thornes, are those which fell among Pleasures and Riches, and Cares of this life. Christ makes a distinction betweene Cares, Riches, and Pleasures, intimating that *Cares* as well as *Riches* choak the Word. Care for necessaries and conveniences, as well as care of abundance, and the having of it; the labouring

Luk. 8.14.

labouring to get much: the one as well as the other choak the Word. And thereupon, *Matth. 6. 25.* our Saviour prohibiting the overcharging care, hee inſtances in neceſſaries, not in abundance and ſuperfluites; *take no thought for your life*, be not overcharged with care and thought concerning your life, *what yee ſhall eat or drinke, and wherewith ye ſhall be cloathed.* He not onely bids us take heed that wee bee not overcharged with Care for abundance, but for neceſſaries, even for our life, in regard of neceſſary food and rayment: And this I take to be the meaning here in the Text, *Let not your hearts be overcharged with the cares of this* Mat. 6. 25.

this life: take heed of being overcharged with cares for neceſſaries, and with thoſe things that are very convenient for this preſent life.

I pray obſerve it, it is not onely the duty of people, that they care not for too much, but to have a care that they care not too much for any thing. Not onely muſt they be carefull not to care for abundance, how to heap up gold and ſilver as the ſands on the Sea-ſhore; but they muſt take heed of caring too much for the neceſſaries and conveniences of this preſent life. There is not onely an errour, when they overcharge their hearts with caring for abundance; but though that they care for be never

never ſo little and convenient or neceſſary, yet notwithſtanding if they care too much for that, they overcharge the heart, they unfit and unprepare themſelves for the time of judgement; this I take to be the meaning of this exhortation, *Let not your hearts be overcharged*, no not *with the cares of this preſent life*. The Doctrine the words afford us is thus much;

Doct. Too much care for neceſſaries unfits for judgement.

The people that would not have judgement come upon them unprepared and unawares, muſt be carefull at all times that they never be overcharged with too much care for the neceſſaries and conveniences of this preſent life.

How

How ever it be lawfull to care for the neceſſaries and conveniences of this life, yet it is not lawfull to overcharge the heart with care for them. It is lawfull for a man to eat meat, but it is not lawfull to overcharge his ſtomack too much. It is lawfull for a man to drinke drinke, but not to overcharge himſelfe too much. It is lawfull for a man to lay upon his ſervants back a burden, but not to overcharge his ſervants back with too great a burden. So, however it be lawful for people to care for this life, for the neceſſaries and conveniences of this preſent world, yet it is not lawfull to care too much to overcharge the heart with too much care for

for the things of this life. That is the Doctrine.

To overcharge the heart, what.

For the opening of it, we may conſider what it is to overcharge the heart.

It is a metaphor taken from overcharging of the ſtomack with more meat and drink than the ſtomack can take or digeſt well. Or to overcharge the back with a heavier burden than it can well beare. So when there is more care for outward conveniences and neceſſaries than the heart can well demeane it ſelfe under as befits and becomes it: this is the overcharging of the heart.

Now that you may the better underſtand what this overcharging of the heart is, you ſhall know it by theſe evidences

Symptomes of overcharging the heart.

evidences and symptomes. The heart appeares to bee overcharged with too much care, when these things follow.

When they perplex and disquiet it.

First, when the heart is oppressed and distracted, perplexed and disquieted with care, when it sinks under care, and is overburdened, and the spirit comes to droop under the care, that is a signe the heart cares too much, that it is overcharged, what ever the things are for which it cares. Though they be never so convenient and necessary it is no matter, it is a sure signe that the heart is overcharged with too much care, when care comes to distract and disquiet, and perplex the soule. So indeed the word

in

in the originall ſignifies a kinde of dividing and cuting aſunder of the ſoule; as by the diſſolution of any member of the body there comes to be paine, and dolour, and anguiſh in the ſpirit.

This is expreſſed to us in *Eccleſ.* 2. 23. *For all his dayes are ſorrow, and travell, and griefe, his heart takes not reſt in the night. This alſo is vanity.* Here is a heart overcharged with care, when in the day time he is full of ſorrow, and in the night time his ſpirit takes no reſt. Now there are two things by which uſually the ſpirit is thus perplexed and overcharged. Eccleſ. 2. 23.

The one, when it is diſquieted with diſtruſtfull fear of 1 By feare of want.

of want and neceſſity into which it may fall in hard times, and in time to come. When the heart ſo cares for proviſion of food and raiment, or other neceſſaries, either for it ſelfe, or thoſe that belong to us; as that for feare of want and miſery, and neceſſity that may come upon us, it is perplexed and diſquieted.

2 By doubting of ſucceſſe.

Or elſe when the heart is perplexed with ſolicitouſneſſe, and anxious ſuſpence, doubting about the event and iſſue of a lawfull courſe that a man takes for the providing of neceſſaries. This is it you have in *Luk.* 12. 29. *Seeke not what ye ſhall eat and drink.* Is that unlawfull? No; but ſeeke it not ſo as to diſquiet and perplex your ſpi-

Luk. 12. 29.

rits

rits with doubt, whether the meanes, and the paines and labour you take, will have ſo good effect as to provide neceſſaries for you or no. That that is the meaning of it, appeares by the next words, *neither be of a doubtfull minde*, that is, in carefull ſuſpence. When the heart of man ſo cares for neceſſaries, and labours in the uſe of lawfull meanes that God hath appointed, that it is in doubtfull ſuſpence, and ſo anxious and diſtruſtfull, and ſolicitous about the event, whether this or that courſe will take effect, whether it will have ſuch an event and effect as he expects; when the heart perplexeth it ſelfe about the iſſue, and iſſue of its labour

bour and meanes, this overchargeth the ſpirit.

It is a very bold thing for any heart to take careſull thought about the event of things that belong to God. It is our duty to uſe the meanes to walke in the way of God, and in ſo doing, to commit our ſelves to the bleſſing of God. That is the meaning of that in *Pſal.* 37.4. *Commit thy way to God.* Uſe the meanes that God hath appointed, but leave the iſſue and event to God. And that alſo is the meaning of thoſe Scriptures, both in the *Philippians*, *Be careſull for nothing*: And in 1 *Pet.* 5.7. *Caſt your care on the Lord.* Uſe the meanes and leave the event and iſſue, and bleſſing to the Lord.

Pſal. 37.4.

Phil. 4.

1 Pet. 5.7.

Thus

Thus did *Saul* erre, when he was about to prepare his Army to goe to battell with the Philiſtines, hee was anxious and ſolicitous about the event, and ſo cared for the victory, that he perplexed and diſquieted his ſpirit with diſtruſtfull thoughts what the iſſue of that battell would be. And it was the ſin of that King, in 1. *King.* 2. when he was ſick, he ſent to enquire of forren gods, whether he ſhould recover of his ſickneſſe. He was ſolicitous about the event, and thereupon his ſpirit was perplexed and diſquieted. Here is the firſt ſymptome of a heart overcharged with care, even for neceſſaries: when it ſo cares that the heart is divided, that the

1 King. 2.

the ſpirit is perplexed, that the ſoule droops under thought, with ſuſpence and anxious ſolicitouſneſſe about the event.

2 Too much care for the future.

A ſecond ſymptome of a heart overcharged with care, is this; when the heart not only cares for neceſſaries for the preſent, but for the future: When the heart cares not only for to day, but for to morrow. The object of our care is to day, the preſent time, *Give us this day our daily bread.* He that cares though but for neceſſaries, not onely for bread to day, but for bread to morrow, hee takes more care than God hath appointed. How ſpeaks our Saviour, *Mat. 6. 34. Take therefore no thought for the morrow.* Hee

Mat. 6. 24.

then

then that takes thought not only for to day, but for to morrow, he takes thought too much, and his heart muſt needs be oppreſt and overcharged with care. For why, obſerve our Saviours reaſon, *ſufficient for the day is the evill thereof.* The care of the preſent day brings ſorrow and burthen, and weight enough. Who ever hath but the care of the preſent time upon his backe, hath as much as he can bear: he that therefore takes in care for the future time alſo, he muſt needs overburthen his back, and lay too great a load on him.

All care for the future not unlawfull

Not (beloved) that it is altogether unlawfull for a man to provide for the time to come. *Solomon* ſends us to

to the Ant, to the Piſmire,
Pro.6. *Pro.6.* that in Summer layes up for Winter. And you ſhall finde *Ioſephs* wiſdome in Egypt, in the yeares of plenty he provided for the yeares of famine to come
Act.11. after. And in *Act.* 11. the three laſt verſes, when the Churches were told by a Prophet that there was a famine comming, they made a collection, a treaſure, a ſtock for the poore againſt the time of famine, and ſent to them; ſo that it is not altogether unlawfull for a man to care for the time to come. But it muſt have theſe three cautions.

1 When things neceſſary for the future, cannot be had but for the preſent.

First, there muſt be caring for the future, when thoſe things that are neceſſary

and

and convenient for the future cannot ſo well be had after, as they may for the preſent. Hence is the care of the Ant and Piſmire. The Ant layes up in ſummer for winter: becauſe then it is convenient; neceſſary food cannot bee had in winter. So *Ioſeph* treaſured up in the yeeres of plenty becauſe in famine nothing neceſſary, or convenient could be had.

2 When it is without diſtruſting Gods providence.

Secondly, there muſt be no diſtruſtfulneſſe; no careing for the future out of diſtruſt of the providence of God, and therfore not over abundant laying up for the time to come; not to indeavour to fence in all places; to ſtop all holes, to prevent all poſſibility of hazard and

trouble, wee are not thus to diſtruſt the providence of God.

3 When others neceſsities are not neglected.

Thirdly, we muſt not care for the future as to neglect the preſent neceſſities of our brethren: wee muſt not ſo lay up for the time to come, as that we care not how it be with our brethren, and neighbours, thoſe that wee have relation to, or dwell with. This is the careing for to morrow that overchargeth the heart; when there is careing for the future, When there is care for exceeſſe and ſuperfluities; for more than is convenient: when things may bee done as well after as now, yet wee will doe it now. When there is diſtruſt of the

the providence of God that men care not how much they lay up againſt the time to come, Or by what neglect of thoſe whoſe neceſſities they ſhould ſupply. This is the ſecond ſymptome, when the heart takes up this kind of care for to morrow, as well as to day; for the time to come as well as for the preſent; that heart is overcharged.

3 When it hinders care of better things.

Thirdly, the third ſymptome of being overcharged with care is when there is ſo much care for the neceſſities and conveniences of this life, as that there cannot be ſo much care for other things as God requiers. Then a man hath eaten too much when he is diſabled to doe the other workes of nature

or of his calling. So when a man takes ſo much care for the things of this life that hee cannot care ſo much for God as for them; that he cannot care ſo much for his ſoule as for them; that he cannot care for his family as he ſhould, not for the poore as he ſhould: when men cannot diſcharge that care that lies on them towards all others for the care they have of their owne neceſaries, this care is a great deale too much, 1. *Cor.*7.32. *I would have you without carefulneſſe*, that is, without being over-charged with carefullneſſe, *He that is unmarried cares for the things of the Lord; but he that is married cares for the things of the world.* It is the argument by which the

1.Cor.7.32

1 To be diſtracted in Gods ſervice.

the Apoſtle would perſwade them if other things concurre to keepe from marriage; the reaſon is this, becauſe in the ſtate of marriage wee are over much ready to care too much to pleaſe husband or wife, and prouide for our family, and we care ſo much that we care not to pleaſe the Lord.

The Apoſtle makes it not a ſinne for married perſons to pleaſe one another; but this is the ſinne they are ready to fall into, to overcharge their hearts with that care, and ſo to pleaſe the Lord too little: therefore if other things concurre keeping from marriage keepes from this inconvenience, pleaſing of men more then God. So that care overchargeth

when there cannot be ſo much care for the Lord as the Lord requireth, and is due to him. Thus when care for neceſſaries cauſeth diſtraction in the worſhip and ſervice of the Lord: when there is ſuch care for the neceſsities of this life, that the Lord cannot be worſhipped and ſerved without diſtraction here is too much care. In

1. Cor. 7. 35. 1. *Cor.* 7. 35. *that ye may attend upon the Lord without diſtraction.* When your care is ſo much for food, and raiment for wife and husband, and children, and family, that you cannot attend on the worſhip and ſervice of the Lord without diſtraction, your hearts are overcharged.

2 To neglect Gods ſervice. So when you are made to neglect the worſhip of God, and

and to ſlight that ſervice, either for matter or for the manner of it that is due to God, this much care is too much for this life. The wiſhing of the Sabbath to be gone that they might ſell Corne; It is obſervable they were people that had ſome conſcience, they would not trade upon the Sabbath day, there was ſome Religion and conſcience: but their hearts were overcharged with the cares of this life; for why; they were diſtracted, and weary of the Sabbath: Oh that the Sabbath were gone that we might be getting of money to provide neceſſaries.

So we find it was the fault of *Martha* in *Iohn* 10. ſhee was carefull to provide *Iohn* 10.

conveniences for the inviteing of Chriſt, but notwithſtanding ſhee over charged her heart with care as appeares by this, becauſe ſhee did not give attendance to the Sermon and Doctrine of Chriſt: *Martha, Martha thou cumbreſt thy ſelfe with many things.* The thing in it ſelfe is lawfull, and convenient: but they overcharge thy ſpirit; for they take thee off from that attention that *Mary* lends to my Doctrine.

Ezek. 33.31 This alſo is that in *Ezek.* 33.31. *they come to thee, and ſit before thee as my people, they heare thy words, but they will not doe them.* They attend the worſhip of God, they frequent his ordinances, they give eare to the Sermon

Sermon, yet they obſerve not to doe the things that thou preacheſt: why ſo? Their hearts are after their covetouſneſſe, their hearts are careing for the things of this life, and they are diſtracted in my worſhip, they doe not give that attention, and ſubjection to thy doctrine as they ſhould. So this is a ſigne that a mans heart is overcharged. In *Luke* 12. 13. Chriſt was preaching, and on a ſudden a man in the company breakes out, *Maſter* (ſaith he) *I pray thee ſpeake to my brother to divide the inheritance.* Here was care for the things of this life: but this mans heart was overcharged with this care. How doth it appeare? by this, becauſe he

Luke 12.13.

di-

did not give ſo much attendance to Chriſts preaching, but even then his thoughts were upon worldly things. So when there is ſo much care for the things of this life, that better things are vnder-vallued, as *Eſau* for a meſſe of pottage ſells his birth-right: ſo when the heart is ſpent with the cares of this life that the heart is dulled, and deaded, & ſtraitned, & made untoward, and unſerviceable, and weary in the ſervice, and worſhip of God. Any of theſe wayes, when wee cannot care ſo much for God, for the glory of God, for the worſhip, and ſervice of God, in the matter, and manner of it as God requiers; when it is ſo, the heart is overcharged.

And

And as it is thus when we cannot care ſo much as wee ſhould for God, ſo when we cannot care ſo much as wee ſhould for our owne ſoules. When people ſo much care for the neceſſaries of this life, that they cannot allow their ſoules the time they ſhould have to build them up in knowledge and grace; for private prayer, for ſelfe examination and confeſsion, for reading of the Scriptures, and meditation: when there is ſo much care for the things of this life, that we cannot have ſo much as is fit for our ſouls, that heart is overcharged.

2 When we neglect the care of our own ſouls.

And ſo for others, when there is ſo much care for our owne neceſſaries, that we doe not care for the ſoules

3 When others are neglected.

ſoules of our families; we do not care to inſtruct them, to Catechize them, to examine, and exhort, and reproove them, to diſcharge all duties of our families towards children, and ſervants. then alſo the care of neceſſaries overchageth us. Then a man hath overcharged his ſtomach with drinke when he hath taken ſo much that he reeles: then a man hath overcharged his back with a burthen when he cannot walke upright, but ſtaggers in his way: and then the heart is overcharged with too much care and thought for neceſſaries, when we cannot uprightly diſcharge our duties in all perticulars. This is the third ſymptome when the heart is

ſo

ſo charged with the neceſſaries of this life, that we cannot Care ſo much for others as ſhe ſhould, not for God, nor our owne ſoules, and for others, and our families as we ſhould.

4 When we uſe unlawfull means

The fourth ſymptome of a heart overcharged with care, is when the heart ſo cares for the things of this life, that it breakes out into the uſe of unlawfull meanes. Or cannot ſtay Gods leaſure.

When we break out into unlawfull meanes; As when a man deſires ſo to thrive, and his wife and children, that he makes no conſcience of fraud and deceit of lying, and over-reaching. A lawfull care is ever content with lawfull meanes: and that

that care that makes a man now and then break out into unlawfull meanes, is not lawfull.

And ſo for the time, when men ſo care to provide neneſſaries for this life, that they cannot ſtay Gods time, but they muſt have it preſently within ſuch a time, or elſe they will waite no longer. In 2. *King 6.* That King, when there was a great famine; he did ſo care for ſupply of neceſſarie and convenient food: that becauſe the prophet bid him waite a while, and made him ſtay longer then he would have done, he breaks out, It is *of the Lord, why ſhould I waite any longer?* He would take his owne courſe, and uſe his owne meanes, he

2. *King.6.*

he would no longer be dependant upon God. This man over-charged his heart with neceſſaries; he cared too much, becauſe he would not ſtay patiently till Gods time was to give him anſwere.

5 When it hinders thought of judgement

Fiftly, the laſt ſigne, and evidence of a heart overcharged with care for neceſſaries, is when the heart ſo cares for the things of this preſent life, that it cannot take in the thought of judgements, and calamities that have beene threatned (to the place where he lives) in the word, and by the miniſters: when the heart is ſo ſolicitous about meate, and drinke, and providing for himſelfe, and his family that it thinks not at all of judgements

ments threatned by the miſters. Or elſe doth not think of them as they ſhould to prepare themſelves, and expect calamities comming. This eſpecially is Chriſts meaning in the text: *Take heed leſt your hearts be overcharged with cares.* How ſhall I know that? If that day come upon me unawares then it is an overcharging thought for neceſſaries. When the judgements you are told of, are out of your mindes, or ſo little regarded, that you prepare not; but ſuddenly unawares judgement comes upon you. This is that overcharging care that is charged upon the old world, and upon Sodome, *Luke* 17. 26. 30. *they are charged that they did eate and drinke*

Luke 17. 26. 30.

drinke and were over charged with pleaſures. They builded and planted, there was overcharging with Care. Care is lawfull in it ſelfe: but they cared too much for theſe lawfull things. And it appeared by this they ſo minded providing of neceſſaries, and getting of conveniencies for themſelves and others, that they utterly forgate, or never fitted themſelves for the judgements they were forewarned of. Then in the laſt place you may know whether your hearts be overcharged with care or no. If you finde you are ſo carefull, and take ſuch thought what you ſhall eat, and what you ſhall drinke, and how you ſhall be cloathed, how you ſhall provide

vide for your families, and children, as that you either thinke not of judgements threatned, or are not ſo mindfull of them, or not carefull to prepare for them. By theſe five ſymptomes you may know, whether your hearts be overcharged with care or no.

Now then the ſumme of the Doctrine comes to thus much; how ever care and diligence be very lawfull for things neceſſary, and convenient; ſo that it be without diſtraction, and oppreſsion of our ſpirits: Either with diſtruſtfull care for the event, or perplexity of heart with feare of want for the time to come: Or ſo that it be not careing for to morrow as well as to day, ſinfully for

for the time to come as well as the time preſent: And ſo that there be not ſo much care for neceſſaries that wee cannot give other things their due care: and ſo that there be not ſo much care that we uſe unlawfull means, that we cannot wait Gods time, or think of judgements threatned: though a care that hath not theſe flawes in it be lawfull, and comendable; and the more diligent and painfull, and the more carefull, the more commendable. Yet for people ſo to care for the things of this life ſolicitouſly, as to be perplexed, &c. This is to overcharge the heart: and they that would not have judgement to come unprepared they

they muſt be carefull that they doe not over charge their hearts thus. Thus the doctrine is opened.

For the proofe of it, it lies in the text: *Matt* 6. *Take no thought for too morrow.* And *Peter* directly expreſſeth it to us, 1. *Pet.* 4.7. *The end of all things is at hand be therefore ſober.* As if he ſhould ſay, if you deſire to be prepared for the end that is come then be ſober, ſober in pleaſures, nor overcharged with ſurfitting and drunkenneſſe, ſober in Care even of neceſſaries, *be not overcharged with the cares of this life.*

Matth. 6.

1. *Pet.* 4.7.

Neither is it enough for people to be carefull that they be not overcharged ſome-

ſometimes, but they muſt be carefull that at no time their hearts be overcharged with any of theſe cares.

The reaſon is playne, becauſe the time of judgement may come at any time, at the morning, at evening, at noone-day, or at midnight; and it is vncertaine when the time of judgement ſhall be. And it is certaine that Chriſt ſhall then come to judgement, when people leaſt of all expect him. Conſidering all theſe things, who ever would not have judgement to take them unawares, muſt take heed that their hearts bee not over charged with the cares of this life.

To

Vſe 1. inſtruction

To come to application,

Firſt, This doctrine ſerves for inſtruction, to teach us two leſſons,

1 Their errour that take care for abundance.

Friſt, How exceedingly they erre that ouercharge themſelues with care for abundance, with care for ſuperfluitie. If it be ſo great an errour to ouercharge the heart with care for neceſſaries, how great an errour is it to charge the heart with care for ſuperfluities? If it be a great errour to care too much for neceſſaries, how great an errour is it to care too much for too much? Yet notwithſtanding this is the errour of theſe times, and of this City Men never content themſelves, they never have enough. It may be ſaid of a great many people

ple (that are yet profeſſors of the Goſpell) as *Habakkuk* ſpeakes of the King of *Babylon*, he tranſgreſſeth by wine, there is overcharging of the heart with pleaſures, *he is a proud man, he keepes not at home, he inlargeth his deſire as hell, and as death: he cannot be ſatiſfied. He gathers to him all nations, and heapeth to him all people.*

You have a generation in this Citie, they are never ſatiſfied, but as ſo many horſe-leeches they cry give, give: they gather to them all the trade and cuſtome, they would if they could gather together all the wealth of the City, and of the Kingdome: Thoſe that *Solomon* ſpeaks of *Pro.* 1.10. Pro.1.10.

That

That are glad of gaine. So in *Pro.*28 22. *They make haste to be rich*; and not only care for neceſſaries, but for too much, for abundance. This muſt needs be an intolerable errour, when it is ſo great a fault for a man, too much to care for that which is neceſſary and convenient.

2 Thoſe that take care for unlawfull things.

The ſecond inſtruction is to ſhew us how great an errour it is to care for unlawfull things too much. If it be ſo great a fault to care ſo much for things lawfull, how great is it to care for things unlawfull? This is the fault of many ſinners that *drinke iniquity as water*, that never have their bellies full enough, *that draw ſinne as with Cart-ropes*; that gallop in

in the wayes of rebellion: and as *Peter* ſayth, think it ſtrange that others alſo doe not runne with them in the ſame exceſſe of riot. Theſe are the inſtructions that wee may collect hence.

Vſe 2. Reprehenſion to ſuch as overcharge themſelves with care.

The ſecond uſe is a uſe of reprehenſion, namely to all ſuch, as over-charge their hearts with care for this preſent life. Such of you as perplex your ſpirits with care, that lay ſo much care upon your ſoules, that your hearts ſtoop under it; ſuch of you as take too much thought for the time to come, as care ſo much for the things of this life, that you give not God his due care, nor your owne ſoules, nor your families their due care; ſuch of you as care ſo much how to feed

your bellies, and to cloath your backs, and to provide for your familie, that you doe not uſe Gods meanes, nor ſtay Gods times, nor have no leiſure to think of, and prepare for thoſe judgements that have been long threatned: To you I ſpeak; you are ſharply to be reproved. It was Chriſts charge upon all his Diſciples, that they ſhould take heed that at no time their hearts were overcharged with care: your hearts are overcharged, you demeane not your ſelves as the Diſciples of Chriſt.

Miſtake me not, I blame not them that overcharge their hearts with caring for too much, that are groſly covetous, that belongs to another place; but ſuch as over-

overcharge their hearts for things neceſſary, convenient things, that might bee cared for; only they are not to be cared for too much. You are the perſons that I ſpeak of, you that overcharge your hearts for food, and rayment, and convenient things: let me tell you, this caring too much for things neceſſary, is as truly covetouſneſſe, as the care for other things. Covetouſneſſe is not only a deſire of too much; but it is alſo covetouſneſſe when the heart too much deſires any outward thing. Not only he is covetous that cares for too much, but he that too much cares for neceſſaries. That this is ſo, we ſee it plaine in *Matth.* 6. 24, 25. *No man can ſerve two maſters, hee cannot* Mat. 6.24. 25.

ſerve God and Mammon. Will you not ſay, hee is covetous that ſerves Mammon, and not God? hee that makes mammon his God? Obſerve Chriſts inference in the next verſe, *Therefore I ſay, take no thought*, no overchargeing thought, *take not thought for your life, what you ſhall eat and drink.* Doth not the connexion of the words imply, that hee that takes thought for his life, that is, too much care, that overchargeth himſelfe with care though it bee but for his life and livelihood, hee ſerves mammon, and is covetous?

Luke 12. 13. 15.

So in Luke 12. 13. 15. there a man breaks out, and deſires Chriſt to ſpeak to his brother to divide the inheritance: this was but a lawfull

care:

care ; a man may care for his inheritance, and for the equall diviſion of it, and for peace between him and others that are joynt-heires of it ; the care is not unlawfull, it is a thing neceſſary : yet notwithſtanding you ſhall finde that Chriſt upon this very mans action, he exhorts againſt covetouſneſſe. After hee had anſwered the man and checked him, verſe 14. in the fifteenth verſe, *take heed of covetouſneſſe.* What was the occaſion hee breaks off his Sermon, and exhorts his Diſciples and others from covetouſneſſe ? becauſe this man ſpeaks to Chriſt to divide the inheritance : Teaching us that that mans caring too much for thoſe things that in themſelves were ne-

ceſſary and convenient, was as truly covetouſneſſe, as if he had cared for too much.

Conſider this, when people overcharge their hearts with cares, it is as truly covetouſneſſe as they that care for too much. That you may alſo gather from, *Heb.* 13. 5.

Heb. 13. 5. *Let your converſation bee without Covetouſneſſe.* I, but what is that? *be content with ſuch things as you have:* for hee hath ſaid, *I will never leave thee, nor forſake thee.* The words ſeem to imply a double covetouſneſſe. Firſt, deſire not ſuperfluities; *be content with what you have.* Secondly, doe not too anxiouſly charge your hearts with neceſſaries, for the Lord hath ſaid, *I will never faile thee, nor forſake thee.* This teſtimony

mony that is brought anſwers the error in the heart, the care for neceſſaryes, rather than the other, the care for ſuperfluityes.

By this we may learne that it is covetеouſneſſe, to overcharge the heart with care for neceſſaryes. And indeed it muſt needs bee ſo; for it is evident, there is a love of mony: if there were not a love of mony, as mony, thou wouldeſt never care more for that then for God, and grace, and the keeping of a good conſcience. If thy ſoule did prize God, and grace above mony, and above the neceſſaryes of this preſent world, thou wouldeſt have enough, ſo thou couldeſt enioy them: and ſo thy deſires and cares would be mode-

rate to other things. Therefore it is an evident ſigne, when the ſoule cares too much, though for neceſſaries, that that ſoule is immoderate in its deſires.

Obſerve, whereſoever there is immoderate care, there is immoderate deſire: Care is the fruit, they that care too much, deſire too much. Where there is immoderate deſire, there is a corrupt opinion: where a man deſires a thing too much hee hath too high an opinion of that thing. Well, thou that careſt too much for neceſſaryes, thou deſireſt them too much, and thinkeſt too highly of them: thy underſtanding is poyſoned, thy judgement corrupted, carnall Principles keepe the

ſterne

ſterne of thy ſoule, and act it aſwell as the ſoules of others. If thou didſt not think too highly of mony, and of the neceſſaryes of this life, thou wouldeſt never deſire them too much, or care too much for them. It is an evident ſigne, where any ſoule cares for the things and neceſſaryes of this world, they thinke too highly of the God of the world, *Money*. If thou didſt not think that money were a good thing, thou wouldeſt never deſire it too much. If thou didſt not think that a mans life conſiſted in theſe things, thou wouldeſt neuer bee too carefull for theſe things. If thou didſt not care more for having the things, than for uſing of the things of this world, and gi-

ving account for the things of this world, thou wouldest never desire, or care for them too much. In a word, if thou were not deeply guilty of Ignorance, and unbeleife, if thou wert not Ignorant of the alsufficiency, of the faithfullnesse, and providence of God; or distrust in the allsufficiency, and faithfulnesse, and providence of God, thou wouldest never overcare, thou wouldest never overcharge thy soule with the cares of this present life. Therefore you shall finde that Christ in *Mat.* 6. 30. *If God so cloath the grasse of the feild, shall he not much more you, O yee of little faith?* they that care too much for food and rayment are of little faith, if of any.

Mat. 6.30.

Therefore

Therefore apply it to your ſelves, ſuch as are guilty in this, of caring too much, and overcharging your harts with caring for the neceſſaryes of this life; know your fault, and errour, you are guilty of coveteouſnes; that very ſin that the ſcripture ſo much condemnes. Thou art guitly of that ſin that the Apoſtle calls *Idolatry Coll.* 3. *Coveteoſneſſe which is Idolatry.* A coveteous man makes an Idoll of his mony; hee makes it his God: why ſo? hee ſets his heart upon it, his hope and confidence, his truſt, his love, and deſire, and ioy is upon his mony: Therefore coveteouſneſſe is Idolatry. In a meaſure thou art guilty of this, thou putteſt too much hope, and confidence Col. 3.

fidence, and deſire, and joy upon outward proviſion of neceſſaries, or elſe thou wouldeſt never care too much for them, thou wouldeſt never over-charge thy heart with care, if thy heart did not pitch too much upon theſe outward things.

Covetouſneſſe is that ſin that the Apoſtle would have Chriſtians to ſeparate from. All ſuch as profeſſing Chriſtianity, yet notwithſtanding are covetous, 1 *Cor.* 5. 11. If any that is called a brother be covetous, *Eat not with ſuch a one.* Covetouſnes is ſuch a ſin as habitually reigning in the ſoule, and a man dying in that eſtate, it ſhuts him out of heaven, 1 *Cor.* 6. This is the danger of covetouſneſſe, and this thy ſoule is tainted with, that

1 Cor. 5. 11.

1 Cor. 6.

art

art overcharged with the cares of this preſent life.

And beloved, if you bee Gods people (I put this ſuppoſition, becauſe it is poſſible that the children of God may be tainted this way, to overcharge their ſoules with the cares of this life) if thou bee one of Gods, and art overcharged with care, thy ſin is not the leſſe, but the greater: It is a drunkenneſſe, a ſurfetting: thy ſoule is a glutton, a drunkard, that is overcharged with cares. Now what a ſhame is it for thee to be drunke, to be overcharged with cares, that art not of the night, and of the darkneſſe, but art a childe of the day? How doth S. *Paul* reaſon, 1 *Theſſ.* 5. *They that are drunk, are drunk* 1 Theſ. 5.

in

in the night, though now drunkards be ſhameleſſe: yet in thoſe times men that were drunke, would be drunke in the night, that they might not be ſeene, that their ſhame might not be commonly knowne; that was the faſhion of theſe times: there was more modeſty and ſhame then, than in our times: But, ſaith the Apoſtle, *You that are of the light and of the day*, &c. that is, as it is a great deale more ſhame to be drunk in the day than in the night, becauſe more eyes ſee a man, and look on him; there are more that take notice of his folly: ſo it is more ſhame for a Chriſtian to be overcharged with cares, than for worldlings: they are children of the night.

night, and of the darkneſſe; there is none minds them, or looks for other things at their hands. But Chriſtians are in the light, nay they are lights, Cities ſet on a hil; and if a Chriſtian be drunk with cares, every one ſees his ſhame, his reeling, his drunkenneſſe and reproach; all the world takes notice of him. Therefore if you be the people of God, and hope you are, and yet finde your hearts overcharged, the more is your ſhame, conſidering that you are of the day.

Nay, the more is your ſhame, becauſe you have eares to heare; and you have often heard, the Lord hath warned you of the day of judgement, which for ought we know, ſhould have

have come upon us long ere now; if not nationall judgement, yet God might have ſummoned thee by any of that that is paſt, to the great day of judgement; and thou haſt been told, that the day of judgement ſhall come ere thou art aware; and yet thou that haſt had eares to heare theſe inſtructions, ſhouldeſt thou bee unprepared, and unfitted for the day of judgement? ſo long as thy heart is overcharged with cares, thou art unprepared for the day of judgement. If that judgement ſhould come, then thou wouldeſt be tooke napping, thou wouldeſt be unfitted. This ſerves for the ſharp reproofe of thoſe that overcharge their hearts with cares.

cares. So much for the ſecond uſe.

The third uſe now remaines, that is a uſe of exhortation, that is, that you looke to your ſelves, leſt at any time you be overcharged with cares; leſt this evill of covetouſneſſe prevaile upon you. Covetouſneſſe is that that we are all prone to, *Ier.* 6. 13. *From the greateſt to the leaſt, they are all given to covetouſneſſe.* Great men, they are prone to covet too much; and poore men are prone too much to covet things neceſſary. One way or other we are generally addicted to covetouſnes, all ſorts, all kinds of us. Even Gods own people are prone to this errour, therfore *David* prays againſt it, *Pſal.* 119. 36. *Incline*

Vſe 3. Exhortation not to bee overcharged with cares

We are all prone to it, Ier. 6. 13.

Pſal. 119. 36.

cline my heart to thy teſtimonies, and not to covetouſneſſe, Would *David* have prayed againſt the bending of his heart to covetouſneſſe, if he had not found himſelfe inclined that way? Therefore wee ſee our Saviour Chriſt here exhorts his Diſciples to take heed of being overcharged with cares; this he would never have done, if they had not been prone to have beene overcharged as well as others. So *Timothy*, a man that was more than ordinarily moderate, yet 1 *Tim.* 3.10,11. *Thou, O man of God, flee theſe things*: What things? The love of money, and the coveting of that evill covetouſneſſe; do thou looke to thy ſelfe, to flee theſe things.

1 Tim. 3. 10, 11.

As

As we are all prone to this errour, to have our hearts overcharged, and ſo tainted with this evill covetouſneſſe; ſo we are ſtrongly inclined to it. It is not a moderate, or ordinary bent of ſpirit in us all this way, but more than an ordinary ſtrong bent of ſpirit. Thereupon you ſhall finde our Saviour, *Luk.* 12 15. *Take heed, and beware of covetouſneſſe.* He addes a double caution, *take heed, and beware of it*, ſee to it, watch and ward, the words imply both; every way with heart and hand look to your ſelves, that your hearts be not overcharged with this evill of covetouſneſſe. Therefore in *Matth* 6. 25. to the end of the Chapter, Chriſt three times

We are inclined to it.

Luk. 12. 15.

Mat. 6. 25.

times in thoſe few verſes, doth repeat one and the ſame exhortation, which is that I now give you, that you take no thought what you ſhall eat or drinke, or wherewith you ſhall be cloathed. Three times our Saviour exhorts his Diſciples to take heed of being overcharged with cares for the neceſſaries and conveniences of this preſent life. And why all this, but becauſe there is a ſtrong, & a more than ordinary inclination, and bent of ſpirit, to this overcharging of the heart?

The devill, it may be, cannot draw many of us to covet too much, to that *pleonexy*, and ſuperabundant deſire of the things of this world, but yet eaſily hee drawes

drawes us too much to covet thoſe things that ſeeme neceſſary and convenient: Eſpecially, beloved, is this exhortation ſeaſonable and uſefull in this time, wherein the Lord leads many of his children into ſtraights and neceſſities, and brings them, as he did once his firſt-borne Iſrael, to the wilderneſſe, and exerciſeth them with the want of thoſe things that ſeeme neceſſary and convenient. In theſe times, and for ſuch as are exerciſed with theſe ſtraits, this exhortation is ſeaſonable, and much to bee liſtned to, that you take heed, that your hearts bee not overcharged with care for the things of this life.

To overcharge the heart with

Overcharging care, a puniſhment.

with care, is to bring upon us a kinde of puniſhment to puniſh our ſelves. We need not wiſh a greater puniſhment to an enimie, then to be overcharged with care. It is a perplexing diſquieting thing, therefore in *Ezek.* 12. 18,19. the Lord threatneth it as a judgement upon people, *They ſhall eat their bread with carefulneſſe, and drinke their drinke with aſtoniſhment.*

Ezek. 12. 18,19.

It makes men murmure againſt God.

The heart being overcharged with care, makes the ſpirit prone to commit that great ſin of the Iſraelites in the wilderneſſe, to repine and murmure againſt the Lord, to tempt and limit the *Holy One of Iſrael.* For what was the ground of their oft falling into that great

great ſinne of murmuring against God, and tempting him? It was this, they were over-carefull for the neceſſaries of this preſent life: they were over-carefull for bread and water, and for fleſh: they ſo overcharged their hearts with care for thoſe neceſſaries, that their ſpirits failed and murmured againſt God; they limited God, and tempted the *Holy One of Iſrael*, as the ſtory records.

This inordinate, too much care for the things of this life, is a branch of that love of money, that is the root of all evill. It is the ſeed, not of murmuring onely, but even a wombe that is able to conceive and bring forth almoſt any ſinne againſt the Lord.

It is the root of moſt ſins.

It

It hinders grace.

it is one of the greateſt dampers & coolers of grace, and of holy and ſpirituall affection, that is. Water is not more contrary to fire, than this over-caring heart for worldly things, is to grace.

And the meanes of grace.

Luke 14. 16.18.19.

You ſhall ſee how it keeps men much from the ordinances and meanes of grace, *Luk.* 14.16, 18, 19. Chriſt he cals them to the means of grace expreſſed under the parable of a man that *made a great ſupper, and bade many.* Chriſt invites people to the meanes of grace, but the cares of this life, when they care too much for the neceſſaries of this life, keeps them that they come not; they all with one conſent began to make excuſe: What made them keep from comming?

comming? The one ſaid, *I have bought ground, and I muſt needs goe ſee it:* Another ſaid, *I have bought five yoke of oxen, and I muſt goe prove them.* Theſe were lawfull and neceſſary things that their care was about, for a man to look to his ground, to try his oxen: but they over-cared for theſe things; therefore they could not finde time and leaſure to come to the means of grace.

And put the caſe people ſhould come to the meanes of grace, yet notwithſtanding where the heart is over-charged with care, the means of grace are unfruitfull, and ineffectuall; if not altogether, yet ſo, as that they bring not forth *fruit to perfection, Luk.* 8.14. The third ground Luk. 8.14.

brought not forth fruit to perfection: why ſo? *It was choaked with the cares of this preſent life.* A heart overcharged with care, is kept from preparing to heare the Word; it cannot before premeditate, and conſider, and ponder, and pray, and the like. When it comes into the preſence of the Lord, where his word is preached, it cannot be attent and intent; for the heart is after covetouſnes, diſtracted with care and thought about this and that; ſo it cals off the minde, that it cannot lend that attention, at leaſt, give that intention of minde to the Word, as is needfull.

After, it cannot ſo meditate on that Word; it hath not that leaſure and freedome

dome to recall the Word, to conſider it, to apply it. Nay, hardly can it beleeve the certainty, the truth, and promiſes of the Word. Thus I ſay, the heart overcharged with care, if it keep not from comming to the meanes, yet from receiving benefit by the meanes; if not from all benefit, yet from ſo much profit as is needfull to bring forth fruit to perfection.

It pierceth the heart.

In a word, the overcharging the heart with cares, is as it were a piercing the ſoule through with many darts, as the Apoſtle *Paul* expreſſeth it, 1 *Tim.* 6. 10. *The love of money is the root of all evill, which while ſome covet after, they have erred from the faith, and pierced themſelves thorow with many ſorrowes.* Ma-

1 Tim. 6. 10.

ny darts goe into the ſoule of that man or woman that is overcharged with care. And in this reſpect, and the former, our Saviour compares cares to thornes, becauſe they choak, and prick, and pierce the ſoule.

But I cannot better perſwade you to this duty, to take heed of being overcharged with care, then in our Saviours words and arguments, who preached a Sermon upon this very purpoſe, Mat. 6.25: *Matth.* 6.25. to the end of the Chapter, there is the exhortation laid downe that I now give, *Take no thought*, be not overcharged with care, not for neceſſaries for life, *What you ſhall eat or drink*; or for the body, *What you ſhall put on*: And you ſhall

ſhall finde divers arguments, whereby Chriſt preſſeth this exhortation.

Argu. ments a- gainſt too much care.

I God hath given better things without our care.

The firſt argument is in the end of *verſ.* 25. *Is not life more than meat? and the body than rayment?* As if he ſhould ſay, God, without your care, hath given you the better, and doe you not think, that without immoderate care, he will give you the worſe? what care did you take for life? yet God hath given it you; What care did you take for a body before you had it? yet God hath given it you. If God hath given you the better without care, life, & a body, will not God give that which is of leſſe worth, with moderate care, namely, meanes to preſerve the life, and to cover the body? There is the firſt argument.

2 The Lord provides for meaner creatures.

The second argument is in *vers.* 26. *Behold the fowles of the ayre, they sow not, they reap not, they gather not into barnes, and yet your heavenly father feedeth them; are you not much better than they?* And this argument is repeated in *vers.* 28, 29, 30. *Why take you thought for raiment? consider the Lillies of the field how they grow, they toile not, they spin not, and yet I say, Solomon in all his glory was not arrayed like one of these: Wherefore if God so cloath the grasse of the field, that to day is, and to morrow is cast into the oven, shall hee not much more you, O yee of little faith?* The summe of the argument comes to thus much, The Lord provides for meaner creatures, that are

are of leſſe worth and account with him, without their care and perplexing of themſelves with care. If God take care for the meaner creatures, will he not provide for you that are nobler creatures, of more account and eſteeme with him, without your perplexing of your ſelves with care? What care doe the Lillies take for themſelves? or the fowles of the aire for themſelves? they have no means at all to provide for their being, or for their well-being; they take no thought or care at all; they have no meanes whereby they may provide for themſelves; yet for all this they never want, God provides for them. If God provide for them, which in

compariſon of you are but baſe creatures; the graſſe that to day is, and is gone to morrow; you are laſting creatures, your ſoules are immortall, your bodies endure longer than the graſſe; though they may die, yet they ſhall be raiſed againe. Doth God then take care for them that are ſo inferiour to you in worth, and that have no kinde of meanes of proviſion of neceſſaries for themſelves at all; and doe you not thinke that the Lord will care for you that are better, to whom he hath given ſome meanes and ability of helping your ſelves? There is the ſecond argument.

3 The third argument is laid down, *verſ.* 27. *Which of you*

by

by taking thought, can adde one cubit to his ſtature? This is taken from the uſeleſneſſe of our care, that is, over-charging care, diſtracting care. Let a man care never ſo long, and break his heart with care, what good can it doe? can he help himſelfe with one bit of bread, or with one drop of water, with the meaneſt covering for himſelfe, with all his carking care? No more than a man by his care can make a gray haire black; or by his care can make his deformed body ſtraight; or by his care can make his low body tall: no more can a man by diſtracting care help himſelfe with any neceſſaries in the leaſt meaſure. *Pſal.* 127. Riches come from God, *It*

Over-much care uſeleſſe.

Pſal. 127.

is in vaine for man to riſe early, and to eat the bread of carefulneſſe : God gives wealth, and he alone; *Prov.* 22. *The poore and the rich meet together, and God is the maker of them both*. No more than a man can make himſelfe, can a poore man make himſelfe rich, or a rich man make himſelfe richer, God makes them both. There is no ſillier thing in the world than for men to diſtract themſelves with care; all the fruit of it is this, they wound their hearts, and diſtract their ſpirits, and doe not the leaſt good to themſelves, no not in the point wherein they care.

Prov. 22.

Overmuch care hurtfull.

Nay, not onely this care is uſeleſſe, it helps nothing; but

but it is prejudiciall, it hinders much. To uſe the means lawfully that God hath appointed, that is our worke; but the addition, the effecting of the thing by the meanes, that is Gods work. If we doe things aright, doe our taske, we muſt uſe the meanes, and leave the iſſue to God: But when we take that upon us that belongs to God, and not onely uſe the meanes, but oppreſſe our ſelves with care, about the event and ſucceſſe; God with-holds the ſucceſſe, that elſe he would give to the uſe of the meanes: and becauſe we perplex our ſelves with care about things, therefore God many times with-holds the things. This is the third argument.

Againe

4 Overmuch care uſed by heathens.

Againe, the fourth argument is laid downe, in *verſ.* 32. *For after all theſe things doe the Gentiles ſeek.* The people of God muſt be unlike heathens, they muſt not overcharge their hearts about neceſſaries; Chriſtians muſt not doe ſo. *But thou, O man of God, flee theſe things.* Chriſtians are men of God: There he ſpeaks in a ſpeciall relation, becauſe he was a miniſter: but it is true in generall; wee are men of God, we muſt not doe as the heathens doe. They that know not God, and Providence, and better things, they overcharge their hearts with care for neceſſaries. It is a ſhame for Chriſtians to be like heathens, to be hunting as eagerly after the things of

of this world, as heathens.

The laſt Argument is in the end of verſe 32. *your heavenly Father knoweth that you have need of all theſe things.* The Argument ſtands thus; It is a folly for children that have a father, a father that knoweth their neceſſityes, that is able to ſupply their neceſſityes, that is ready and willing to miniſter according to their need, it is folly for them to perplex themſelves with care about neceſſaries. So for Chriſtians, they have a father, why ſhould they then oppreſſe themſelves with care? They have a father that is better able then earthly fathers; for he is an heavenly father. They have a father that knowes their neceſſityes, that knowes

5 GOD knowes our wants.

better

better than they doe that they need food and rayment, that is able, and willing, and ready to do it: Then for theſe children of God to oppreſſe themſelves with care, is to charge God, as if hee were not a father, or not a loving father, or not knowing, or not an able father. It diſcovers either a great deale of Ignorance of God, or of the relation we ſtand in to God, or elſe a great deale of Impiety in thy opinion concerning God. Whenſoever the heart is overcharged, and diſtracted with cares, it is as much, as if a man ſhould proclaime to the world, I have a father that knows not my need, that cares not for it, or minds it not, or is not able to ſupply it. Theſe are the Arguments

guments by which our Saviour preſſeth this exhortation that I am now upon, *that ye at no time be overcharged with cares.*

But it may bee askt, by what meanes ſhall we be able to come to fence ourſelves, that we be not overcharged with care about the neceſſaries of this life.

Means to keep from overcharging care.

The meanes are theſe:

First, to work out of your minds thoſe carnal Principles that make your hearts prone this way; and to poſſeſſe your minds with thoſe ſpirituall Principles, that may eaſe your hearts of this overcharging care. Care, as you heard before, is the application of the minde with regard to ſomewhat; or the earneſt bending of the mind to

I To worke out carnall principles.

to obtain ſomething: Therfore according as the mind is Principled, ſo lightly it is ordered for care. That as the ſhip is ordered as the Pilot pleaſeth; ſo the mind in point of care is ordered by that Principle, that is in the minde: If therfore there be a Principle in the minde that preſents the neceſſaries of this life over-deſirable, then the mind muſt needs be over-carefull. If there be a Principle that preſents the neceſſities of this life in a right manner, then the intention of the minde is rightly on theſe things; and ſo is not overcharged with cares.

The Apoſtle *Iames* ſpeaks of a double minded man, *Iam.* 4. 8. Therfore men are double

double minded, becauſe they are double Principled: there are ſome Principles in the mind, that preſent theſe outward things, as moſt deſireable; therefore ſometimes thoſe men are moſt for the world, moſt for ſin. There are ſome things that preſent God, and the things of God, as moſt deſireable; therefore ſometimes (it may be for a fit) they are moſt for God, and moſt for grace. The double mindedneſſe comes from the contrariety of the Principles, that are ſtrong and prevalent in the minde: That look, as in a ſhip, if there be two contrary Pilots, and one would carry the ſhip one way, and the other another; when one Pilot prevailes, the ſhip

is

is ordered this way; when the other prevailes, it is ordered the other way. Double mindedneſſe comes from contrary principles, that both at ſeverall times work. Then the firſt means to prevent the heart from being overcharged with care, is to diſpoſſeſſe the minde, to work out ſuch carnall Principles as make the minde care for neceſſaries too much; and to work in contrary Principles.

First carnall prinples.
1 That outward things are absolutely good. Psal. 4 4,5.

As for inſtance, one carnall Principle to be wrought out of the heart, that it be not overcharged with cares, is this: That principle that is intimated, *Pſal.* 4.4,5. *Who will ſhew us any good.* This Principle, that theſe things are

are a good, an abſolute good, wherein there is a true contentment and happineſſe to be found: this is a Principle in moſt mens minds, and a root of overcharging the heart with care.

It is true, theſe outward things are the good bleſſings of God; but notwithſtanding in themſelves they are not a good; that is, not ſuch a good as miniſters any true contentment, as yeelds any true happineſſe to the ſpirit: Therefore we ſee by experience, many have theſe things, and yet they want contentment, they are moſt miſerable: Many want theſe things, and yet they have contentment, and are moſt happy. Here is the firſt Principle you muſt ſet your

ſelves

ſelves againſt that over-high conceit of the things of this life, as if there were in them an abſolute goodneſſe, the fountaine of contentment and happineſſe.

2 That wee cannot enjoy our life without them.

A ſecond principle to be rooted out of the underſtanding, it is this; that there is no enjoying our life without the poſſeſſing of theſe neceſſaries. This was that, that Principled the Jewes in the wilderneſſe: they had this conceit, that they lived by bread, and water, and fleſh; and if they had not preſent poſſeſſion of theſe outward neceſſaries, they muſt needs die preſently: therefore when they wanted bread they fall a murmuring, *Would God we had died in Egypt.* And when they wanted water,

ter, *Would we had died in Egypt*: And *were there not graves enough there to bury us, that the Lord hath brought us into the wilderneſſe to ſlay us?* Whence came this overcharging care? becauſe of this Principle, they thought if they did not poſſeſſe enough to maintaine them, they could not be maintained. Get this principle out of your minds. Therefore remember that rule that Chriſt gives, *Luk.* 12. *A mans life conſiſts not in the abundance of outward things he poſſeſſeth*: No nor in the competencie; a mans life ſtands not in food and rayment. Luk. 12.

We ſee the children of Iſrael lived, and might have come to *Canaan*, had it not been

beene for their murmuring: however they were alwayes exerciſed with the want of theſe neceſſaries, yet they were preſerved and maintained. That was a leſſon that the Lord ſet himſelfe to teach his Church, *Deut.* 8. 3. All the forty yeares that God led them about the wilderneſſe, was to teach them that leſſon, contrary to this Principle; he humbled them, and led them about, to teach them, that *Man lives not by bread only, but by every word that proceedeth from the mouth of God.* That is a ſecond principle, that muſt be wrought out.

Deut. 8. 3.

3 That a certainty is a great benefit.

A third Principle that we muſt diſpoſſeſſe our minds of, is this, that there is a great

great benefit by a certainty, and by having a competency, and conveniency of maintenance for this preſent life. This conceit runs in moſt folks thoughts, that there is a great deale of benefit by having a certainty of outward proviſion, and a competencie, that we be not in ſtraits, and put upon dependency; this is a Principle, and a falſe one. Indeed it cannot be denied, but that where God gives a certainty, we have cauſe to thanke him; where he gives a new dependance, and provides a competencie, we have cauſe to bleſſe him. Yet there is no ſuch great matter in a certainty, or in having a competency.

Firſt, for a certainty; when

No certainty in this world.

when thou haſt got a certainty, what haſt thou got? where is this certainty? Is it in this world that thou poſſeſſeſt ſo much goods and money, and lands, is this a certainty? I ſay there is no certainty in this world. All that is under the Moone, is more changeable and uncertaine than the Moone. As ſoon maiſt thou periſh for want of neceſſaries, that haſt a certainty, as they that have none at all. Doe not men as often periſh as beaſts, and birds, and Lillies, which notwithſtanding have no certainty at all, no, not for the next day? There is nothing certaine here. *Prov.* 23 6. *Why wilt thou ſet thy heart upon that which is not, riches? take the wings of an Eagle, and*

Prov. 23.6.

and flee away : there is nothing ſo uncertain as theſe things, that when we poſſeſſe we thinke are certaine. So for competency ; thou thinkeſt it is excellent to have proviſion of a competency. But conſider, when God ſets himſelf to bring up his own Church, as it were in an immediate manner, God brought them up without preſent proviſion of a competencie. The children of Iſrael, that were Gods firſt born, his dearly beloved : he had newly fetched them out of the fire, and his affection was then ſtrongeſt towards them ; yet what was Gods manner of dealing with them, when he ſet himſelfe to do them good, and to prepare them for *Canaan*

he gave them not an independent eſtate and ſupply of proviſion, and competency; no, they were faine every day to depend on God for bread and water, and ſo he exerciſed them.

Beloved, great advantage comes by a dependent eſtate upon God; I confeſs through the ſinfulneſſe of man, there are many inconveniences in depending upon men: but to depend on God, which we ſhould doe, whether we have a competency, or no, there are many Benefits come by this dependance, by not having a certain competent Proviſion. Many experiences of the love of God, of the power of God, of the providence of God, of the truth of God, of the mercy

mercy of God, doe they get that are not furniſhed with a competency every way. Therefore I ſay, work out this principle alſo, for it is a very falſe one. I give but ſome inſtances, by which you may ſee what I mean. Whatſoever principle you finde that makes the heart prone to take too much care for neceſſaries; take care to work out that principle.

2 To poſſeſſe the heart with ſpirituall principles

Againe, as you muſt diſpoſſeſſe the minde of theſe principles; ſo labour to poſſeſſe the minde with contrary principles, ſuch ſpirituall principles as the Word affords us, that we may fence our hearts againſt overcharging care. To inſtance ſome of them.

Firſt, root in you that

Of Gods providence.

Principle of Gods Providence, that there is a Providence, a certain all-ſufficient Providence. That this Providence reacheth to all things that God hath made, and in a ſpeciall manner to mankinde. Poſſeſſe the ſoule with this Principle; God he is *a faithfull Creator*; that is, he after he hath made the Creature, diſerts not the Creature. The Carpenter builds a houſe, but never takes care for it afterwards; God doth not ſo, he is a faithfull Creator ſaith *Peter*; that is, after he hath made the creature, he hath a care of the creature, and faithfully watcheth over it, and holds it in his hand to preſerve it: And therefore the School-men well call, and expreſſe the providence of God

It is continuall.

God by this name and term; the holding of things in his hand. This is the nature of God, he holds all things in his hand that he hath made: *My Father*, ſaith our Saviour, Chriſt, *Ioh.7.worketh hitherto.* God did not ceaſe working, when he ceaſed creating, but he worketh hitherto: Then he ceaſed the work of creation; but hitherto he worketh the work of providence; God knoweth all things that he hath made. God upholdeth all things that he hath made. God provides for all things he hath made. God orders all things he hath made, to that proper end himſelf hath appointed them to. There is a providence of God, a certain providence. Ioh.7.

2 Vniverſall

It is grounded upon the fidelity of God, for he is a *faithfull Creator*. The providence of God is univerſall to all things he hath made, as in *Mat.*5. The Lillies, not only of the garden, but thoſe of the field: The birds, not only in the cage, but in the ayre: the beaſts of the wilderneſſe; God provides for all: for Sparrows, for Ravens, for Lions. His providence is over all things; it is an all-ſufficient providence; it is fully able to uphold & provide for all. That providence is the ſame that made all; the ſame love, the ſame goodneſſe, the ſame wiſdome, the ſame power that made all, upholds, provides for all: it is therefore an all-ſufficient providence. Nay,

Nay, it is a providence that is eſpecially to mankinde. The goodneſſe of God, and the love of God, hath mankinde for its ſpeciall object. Therefore the providence of God alſo hath mankinde, even all mankinde, for a ſpeciall object. Now then conſidering all theſe things, what need the heart be overcharged with care, when we have one ſo able, and ſo faithfull to care for us. So ſaith *Peter*, *Caſt your care on God, for he careth for you:* what need we then perplex our ſelves with care? Thus root our ſelves in this Principle, the doctrine of Gods providence: ſtudy this, and be throughly grounded in it.

3 Eſpecially to mankinde.

And to help this, take no-

tice of the paſſages of divine providence, whereby God hath provided neceſſaries for mankinde. How did the Lord provide for the widdow? he ſent *Eliah* to her: *Eliah* comes to her, and askes her ſomething to eat; Alas, ſaith ſhe, *I have nothing but a little oyle, and a little meale, and I am gathering two ſticks, that I may make a cake for my ſon and I, and then eat it, and die.* She was now at the laſt, ſhe had no more to ſave her own life, and her childs life; and in this nick of time, the Lord ſends *Eliah* to multiply the meale and the oyle, till the famine were ended.

How did the Lord after provide for *Eliah* in the wilderneſſe, when he ran away and hid himſelf, that the Lord checked

checked him himſelf; he was there through his own error & default, yet the Lord made the Ravens to feed him.

How did the Lord provide for thē of *Rochel*, in the ſiege before this laſt fatall ſiege, when they were ready to be famiſhed, by making a company of fiſhes to come & deliver themſelves up into their hands, that were never there before, nor never ſince, and to abide till the ſiege were ended. There are many paſſages of Gods providence, ſometimes by ordinary means, ſometimes by extraordinary; whereby the Lord ſhewes, that he cares for us, and will not ſuffer us to want, if we caſt our care on him. This is the firſt Principle; we ſhould be poſſeſt ſtrongly of this, that God

provides and cares for us.

2 Gods covenant.

Secondly, poſſeſſe our ſelves of this, that God by promiſe hath bound himſelf to provide neceſſaries. If we be his people, and in the Covenant of God, not onely the providence, but the promiſe of God, ties him to provide whatſoever is convenient. The new Covenant wherein the Lord hath tied himſelfe to pardon our ſins, to ſubdue our iniquities, to ſanctifie our natures, in that very Covenant the Lord hath tied himſelfe to furniſh us with all outward conveniences, as we read, *Ezek.* 36. from *verſ.* 25. to the end of the Chapter. There are three branches of it, Juſtification, Sanctification, and the ſupply of all neceſſaries.

Godlineſſe

Godlineſſe hath the promiſes of this life, and of that which is to come. God is tied by his Word, and by his oath; he is bound by that Covenant that is ratified by the Bloud of Chriſt, that is ſealed by the Sacraments of the New Teſtament; God in that Covenant is tied as well to provide for our bodies as our ſoules: he is the God of our bodies, as well as of our ſoules: Chriſt died for our bodies, as well as for our ſoules: he hath undertaken for our bodies, as well as for our ſouls: and every time we receive the Sacrament, we receive the Seale of that Covenant, wherein God is tied to provide neceſſaries for us

Thereupon Gods children never want enough, if they

they have faith enough to depend on God. God never ſtayes his hand in the diſtribution of outward comforts, till there come enough for his children. Therefore in 2 *Sam.* 12. when God reckons up the things he had beſtowed on *David*, *I gave thee* (ſaith he) *the Kingdomes of Iſrael and Iudah, and thy Maſters houſes and wives, and if that had not been enough, I would have given thee more.* Whereſoever God ſtayes his hand in the diſtribution of outward things, it is becauſe there is enough for that man or woman. This is the ſecond Principle.

2 Sam. 12.

3 Outward things not to be cared for, but expected.

The third Principle which we ſhould poſſeſſe our minds with, is, that the outward neceſſities of this preſent life,

life, they are not properly to be cared for, but to bee waited for; they are not to be taken thought for, but to be expected. So Chriſt expreſſeth it, *Matth.* 6.32,33. *Seek the Kingdome of God, and the righteouſneſſe thereof, and other things ſhall be added:* I pray obſerve it, Seek heavenly things, expect outward things; labour for the one, look for the other. Mat. 6.32, 33.

This is the rule that God gives us concerning outward things; we are not ſo much properly to care for them, as to caſt our care upon God for them; for ſo you ſhall finde, *Pſal.* 37.4 *Roul thy ſelfe upon the Lord: commit thy way to the Lord, truſt in him, and he will bring it to paſſe.* We are to caſt Pſal. 37.4.

our

our care for outward things upon God, and to expect and wait for the things from God, and not strictly to care for them, to toyle and drudge, and labour for them.

Not (beloved) that wee must be idle: *he that doth not labour, must not eat.* We must use the means that God hath appointed, so as God hath appointed: what means God hath appointed for the getting of these outward means, we must use, and no other means: but use them so as God hath appointed, without distracting cares, without perplexing cares. We must use lawfull means lawfully, but not expect the things from the means, or by the means, but use the means in obedience to God.

And

And having uſed the means, we muſt look for the things from God; this is the rule of Chriſtians; this is the way whereby God would have us ſeek for the neceſſaries of this preſent life, *Pſal.* 37. 4. *Rowle thy ſelfe on God*; truſt in him, having uſed the means, becauſe God hath appointed them. Then truſt to God for a bleſſing.

Thirdly, pray to God for them, *Phil.* 4. *Being carefull in nothing, but in all things make your requeſts known to God.* This is the third Principle wherewith we ſhould poſſeſſe our minds; outward things are rather to be expected, than cared for: wee muſt uſe the means, and caſt our care for them upon the Lord.

Againe

4 The hazard that comes by outward things.

Again, a fourth Principle is this, (poſſeſſe your minds with this Principle) that there is more hazard and trouble comes to us by enjoying theſe outward things, than benefit: the care about the right uſe of them, about the improving of them, about the account that is to be given for them, is more than the benefit that comes by them. This in other things makes men not affect ſome kinde of offices. A Steward in a houſe hath money enough, he hath it in his own power to diſpoſe, but yet becauſe he is a Steward, and muſt give an account of every penny, many wiſe men had rather be without the Stewards purſe and place, than have the trouble and the hazard

hazard of the account of it. If you conſider this, you would not ſo much care for the things of this life: If you did remember what hazard there is in the uſe, and in the improvement, and in the account that muſt be given of them.

Laſtly, in the fifth place, poſſeſſe your minds of this Principle, if you be Chriſtians, you cannot but be rich, you cannot but be poſſeſſors of all things, 1 *Cor.* 3. 21. *All things are yours, for yee are Chriſts.* So in *Iam.* 2. 5. *God hath choſen the poore of the world to be rich in faith, and heirs of the Kingdome.* And in 2 *Cor.* 5. 10. *As poore, yet making many rich; as having nothing, yet poſſeſſing all things.* Thou art a Chriſtian, thou art the poſſeſſor

5 Chriſtians are poſſeſſors of all things.

poſſeſſor of all things, the Lord of all things: thou canſt not but be rich, and in the beſt things, in faith, and toward God. What needeſt thou charge thy heart with care? Here is the firſt means to be uſed, to keep the heart from being overcharged with care. Study theſe Principles, and work out the other. Conſider them, digeſt them, meditate on them, that your ſoules may be acted by them. This is the firſt means.

The ſecond means, to bee content with a preſent condition.

The ſecond means is; To be content with our preſent condition. Whatſoever we have, be content with it: This is the means the Scripture preſcribes, *Heb.* 13. 5. *Let your converſation be without covetouſneſſe.* Covet not too

too much, neither too much covet any thing. But how ſhall this be attained? in the next words, *Be content with ſuch things as you have:* what your preſent condition is, be contented with it. Though you be in ſtraits and neceſſities, though you be worſe than your neighbours, be content with your preſent condition, and then you will never overcharge your hearts too much. For the overcharging the heart with too much care, comes from overmuch deſire; and overmuch deſire comes from want of contentment. Therefore men deſire much, becauſe they are not contented with that that they have. Therefore labour to be content with your preſent

ent condition, whatſoever it be.

And to perſwade this, conſider, that all, whatſoever we have or enjoy, is freely given us of God; there is nothing due, nothing deſerved. And we are angry with thoſe beggars, that are not content with our allowance, when we give them freely; nay, if we give them nothing at all.

Againe, It is the will of God, that thou ſhouldeſt be as thou art; it is Gods doing, it is Gods decree & appointment, it is his will, & we pray, That the will of God may be done; ſhall we not then be content when the will of God is known? Whatſoever thy condition be, that thou art thus, and thus, in never ſuch ſtraits, by the effect of it, it is

is plain, it is the appointment of God from eternity, that thou ſhouldeſt be ſo. Now the will of God is known, therefore be content, ſeeing thou prayeſt it may be done. This is the ſecond meane.

The third means is, to exercise faith, *Mat.* 5.23. *Why take you thought, oh ye of little faith.* It is want of faith, or want of the uſe of faith, or weakneſſe of faith, that cauſeth the heart to be overcharged with care; labour therefore to get faith, and labour to exerciſe faith. They have it of faith, and the uſe of faith is one of the moſt notable means to preſerve the ſoule from being overcharged with care. Faith in the providence, and in the promiſes of God; faith in the

Exerciſe faith.

the power of God, faith in the wiſdome of God; the acting of faith in theſe things, preſerves the ſoul from being overcharged; the reaſon is, becauſe faith quiets the heart in the want of any thing, by making it ſure, and making it preſent. *Heb.*11.1. *Faith is the evidence of things not ſeene.* Thou wanteſt meat, thou wanteſt drink, thou wanteſt proviſion for thy family; faith will make meat and drink, and proviſion of neceſſaries evident to thee: though they be not ſeene, faith will make them preſent to thee. Faith in Gods providence, in Gods power, and truth, and goodneſſe, and the like; theſe make preſent thoſe things thou wanteſt, and theſe will keepe thee from

from care. Faith gives a man aſſurance of the things in due time and meaſure, therefore in the mean time it makes the heart quiet and content, and careleſſe; therefore I ſay, labour for faith. We muſt live by faith (beloved) not onely in regard of our ſoules, but in regard of our bodies: not onely in trading for the world to come, but in the buſineſſe of this preſent world. In all things live by faith, walk by faith, doe every thing by faith, or elſe it is impoſſible to keep the heart from being overcharged. That is the third means.

4 Turn care another way.

The fourth means of keeping the heart from being overcharged, is to turn thy care another way. It is the practiſe

practiſe of ſome, when men bleed too much at the noſe, to open a vein, and draw the bloud to another current, they turn the bloud and ſtop it; and it is a notable means to keep the heart from care of the things of this life, when we grow more in care for the things of another: For therefore the heart is too carefull for this life, becauſe it is too careleſſe for a better life. The ſtream cannot run ſtrongly two contrary wayes; and the heart of a man or woman cannot run ſtrongly to heaven and earth. Seek thou ſtrongly the things above, and thou ſhalt never too ſtrongly ſeek the things below. Therefore in *Pſalm.* 119. 36. *Incline not my heart to covetouſneſſe:* how

Pſal. 119. 36.

how ſhall that be? *Incline my heart to thy teſtimonies, and not to covetouſneſſe.* Be carefull of Gods teſtimonies, and thou ſhalt not be overcarefull for the things of this life. *But thou, O man of God, flee theſe things,* 1 *Tim.* 6.11. Flee covetouſneſſe: how is it done? follow after righteouſneſſe, hunt after it, purſue it, grow eager after the things of God, and of a better life, and thou ſhalt be moderate to the things of this life: therfore oft think of the betterneſſe of ſpiritu all things above earthly, and outward things. The things of God are a great deale more neceſſary than the things of this preſent life. Grace is more neceſſary than the poſſeſſion of meat, or

1 Tim.6. 11.

means to get meat, and drink, and apparell. Thou canſt not be happy without grace, thou maiſt be happy in the want of all theſe; theſe are not neceſſary, the other are; theſe are not certain, the other are; theſe are not everlaſting, the other are; theſe cannot bring grace, grace will bring theſe. Whatſoever Principles there are to enlarge thy deſire, and increaſe thy care for the things of God, poſſeſſe thy ſoule of them, and turn the ſtreame ſtrongly upward, and it will be weak downward.

5 Not to entangle our elves with outward things.

A fifth means is, take heed of tangling our ſelves as little as may be in any thing in this world: whatſoever it be in outward neceſſaries, in outward conveniences, tangle

gle your ſelves as little as may be in any. It is a ſtrange thing to ſee what a ſecret power there is in any thing in this world, to draw our hearts too much after them. We cannot touch pitch but we ſhall be defiled; we cannot meddle with any thing in this world, but we are ready to be over ſhoos, and over boots, (as the Proverb ſaith) in it. Therefore ſince there is ſuch a bewitching in all the things of this world, keep from them as much as is poſſible.

Vpon this ground, 1 *Cor.* 7.32. the Apoſtle perſwades them not to marry, without ſimple neceſſity; and his reaſon is given, becauſe *I would have you without careſulneſſe*, that is, without overcharge- 1 Cor. 7. 32.

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ing care; as if he ſhould ſay, it is impoſſible almoſt for the heart to meddle with any of the things of this life, but we ſhall care to much; therefore if it may be without greater inconvenience, keep from marriage: for however the cares of marriage be lawfull, yet notwithſtanding when you are in thoſe things, it is hard not to care too much: ſo we may ſay of any thing elſe; as much as we can, let us keep our ſelves free. They wrong their ſoules in worldly buſineſſes and affaires, that care not how deep they dive in thoſe things; it is impoſſible they ſhould keep from being overcharged.

6 To caſt our care on God.

The laſt means whereby we may be kept from over-

charging

charging care, is, as ſoon as we perceive our hearts to be burdened with care, that it growes a little too ſtrong for us, preſently we begin to eaſe our backs of it. Accuſtome not your ſelves to carry the burden of care, but as ſoon as by the former ſignes you find they begin to grow heavie, caſt them off; turn your thoughts upon thoſe things that may kill and cure this care.

Nay, let us caſt our care upon God: that as a wiſe man, as ſoon as he perceives a burden that he carries is too ſtrong for him, if there be another that is able to bear it, he wil preſently eaſe his own back, and lay it upon his friend: ſo, as ſoon as thou findeſt thy heart begin

to be burdened with care, take it at the firſt, eaſe thy ſelfe of it at the firſt. God is ready and well pleaſed when thou caſteſt thy care upon him: it is the very command of God (as wee ſee before) that we ſhould caſt our care upon him. God would have you without care, therefore at the firſt, before overcharging care have got to great a vent, and hath had too long a cuſtome upon thy ſoule; at the firſt labour to caſt it upon the Lord.

As it is with the body, when the humours have took to a head in one place, and finde a vent there, it is a hard thing to turn them: ſo if thy ſoule be accuſtomed to beare the burden of care, to be overcharged with care, thou

thou wilt find it a hard thing to turn them off thy back again ; it will grow to thy back. It is not with this burden, as it is with other burdens ; when a man carries a burden never ſo long, it is as looſe as at the firſt, and no weightier ; but there is a double inconvenience in cares ; care, if it lie long, growes to the back : for care is to the ſoule, as weeds in the naturall ſoile, wherein they grow, rooted, and the longer they ſtay, the bigger they grow : ſo care will grow to the ſoule, and it will be impoſſible almoſt to remove it ; and the longer it lies on, the more it increaſeth, the ſtronger it growes : And therefore at the firſt, as ſoon as you perceive care to

overcharge you, that there is more care than there ſhould be, that it begins to burden your ſpirits, disburden your ſoules, caſt your care upon the Lord: as ſoon as you perceive care to ſinke your ſpirits, go to God, and caſt it upon his back. The way how that is done, you heard before.

Firſt, by uſing the means he hath appointed, but as his means.

Secondly, by truſting in God for the eaſing you of that burden.

Thirdly, by making known your requeſts to the Lord; *Be carefull in nothing*: how ſhall that be? *In all things make known your requeſts*: tell God of your burdens, make known your cares, and when

when you have done ſo, with confidence lay them on him, and eaſe your own ſpirits. If thus you take your ſelves at the firſt, when care oppreſſeth you, it will be eaſie to disburden your ſpirits; if once you be accuſtomed to bear this burden, it will be ſo rooted in you, and lie ſo hard on you, that you can ſcarcely remove it.

The ſumme of all the Text is this, I told you that theſe verſes were a direction that Chriſt gave to his Diſciples againſt the times of judgement, either univerſall, the end of the world, or elſe any nationall judgement whatſoever: It is a direction to them how to carry themſelves, that they might not be prejudiced in the day of

The ſum of the Text.

The time of iudgement unknown.

vengeance, and in the time of calamity. Firſt, Chriſt layes down two grounds on which he faſteneth his exhortation; the one ground
Mat.24.44 is fetched out of *Mat.* 24.44. where there is the ſame exhortation that is here, *In ſuch an houre as you think not, the ſonne of man ſhall come:* there is one doctrine; that the time of judgement ſhall come when it is leaſt thought of, when people leaſt expect it. Another ground, which was the reaſon of this, is
Luk.21.35. that *Luk.* 21. 35. *For as a ſnare ſhall it come upon the face of the earth.* The time of judgement ſhall come as a ſnare, as a full, unavoidable deſtruction to the generality. That is the reaſon that the coming of judgement is

un-

unknown, and brought upon the earth in a time when people think not of it, becauſe it is to be a ſnare to the generality. Theſe are the two doctrines that Chriſt layes down, as the ground of his exhortation.

Vpon this ſuppoſition, that the time of judgement ſhall come unknown, when people leaſt think of it; and therefore it ſhall ſo come, becauſe it ſhall be a ſnare to catch the generality in unavoidable deſtruction. Therfore the exhortation of Chriſt to his Diſciples, and to us, is this, that we be ready, *Mat.*24.44. *be yee ready:* and in *Luke* 21. verſe 36. *Watch and pray alwayes.* Here is the exhortation that he gives: conſidering theſe things,

Therefore we ſhould be prepared.

Mat.24.44

Luk.21.36.

nings, his counsell to his people is this, that they be alway ready, alway watch, and alway pray.

To be ready, what.

First, that they be ready alway, it stands in two things: Having all needfull graces, and having the use and exercise of them. It is not enough to have all graces; but to use and exercise them. The grace of faith, the grace of love, the grace of hope, the grace of repentance, the grace of uprightneſſe; an ability to every duty, in our generall and particular calling; a zeal after every good work; theſe are the graces that muſt be had. It is not enough to have theſe, but we muſt be in the exercise and use of theſe. This is to be ready.

Again,

Again, to watch, there muſt be a keeping from ſecurity and ſlumber, and a heeding our ſelves in all particulars, leſt we be overtaken in Doctrine and Manners, that alwayes foregoe times of judgement; there muſt be a watching in all things, and in all times. To wateh alway, what.

Thirdly, **praying alway**; that is, firſt of all a praying oft upon all times, and occaſions, and opportunities we can pick out. To pray alway, what.

Secondly, conſtant praying in times appointed, morning, and evening, and the like.

Thirdly, inſtant; continued prayer, not to give over praying, acording as we have command and opportunity. This is the duty that Chriſt teacheth

teacheth all his Diſciples, conſidering that the time of judgement ſhall come unawares, when people leaſt look for it, and as a ſnare; therefore it is wiſdome for his people alway to be ready, alway to be watching, alway to be praying.

Now to the end they may be able to do this, he exhorts them to take heed of being overcharged. A man that is overcharged with meat and drink, he cannot watch, he cannot diſcharge his duty and office. So it is with the ſpirits of people that are overcharged, they cannot watch and pray, and ſo the time of judgement may come upon them unprepared and unawares. They muſt take heed of being

overcharged, whether with the pleaſures of this life, lawfull or ſinfull. And alſo with the care, even for the neceſſaries and conveniences of this preſent life. This is the wiſdome that our Saviour Chriſt taught his Diſciples, concerning the latter times: and this is the wiſdome that in them Chriſt taught you: And this is the wiſdome that in theſe times you muſt labour to practiſe. We have great cauſe to expect Chriſts comming to judgement in this Kingdome: he hath warned us of it beyond Sea, by late fearfull experience. We ſee all Gods wrath beyond Sea is not yet quenched, it hath broken out fearfully, and of late worſe than ever, therefore

fore the times of judgement are comming, the times you have long heard of, and that ſhall come in a time that is leaſt thought of. When this land leaſt thinks of judgement, it ſhall come; for it ſhall come as a ſnare to the generality; therefore if you have eares, hear what the Lord ſaith; therefore be alway ready, watch and pray. Which that you may doe, take heed that you be not overcharged with the pleaſures, and contentments, and cares of this life. Thus much for this Text.

FINIS